



THE KOREA MISSION FIELD



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SPECIAL ARTICLES :

A New Year's Meditation

Why are we standing still?

Harry A. Rhodes

What We Hope To Accomplish In 1929

The Evangelistic Force

W. N. Blair

A Museum At Chosen Christian College

H. H. Underwood, Ph. D.

A Journey Through Southern Korea In 1888

An extract of the Journals of George Heber Jones, D. D.

Edited by Harold J. Noble



JANUARY, 1929.

SEOUL, KOREA.

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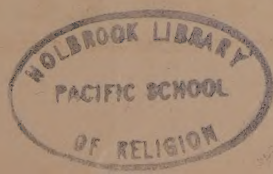
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THE KOREA MISSION FIELD

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Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXV.

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No. 1

Facing a New Day

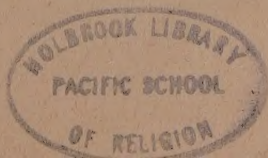
With this January issue the KOREA MISSION FIELD enters a new year. We wish to look back and then to look forward. Dr. Rhode's article shows how the situation at the end of 1928 impresses one keen observer. Then representatives of a number of different phases of Christian work in Korea tell what, in view of the problems and opportunities, they hope to accomplish in 1929, and on beyond. The representatives of some of the phases of work have been so engrossed in the task itself that their work is not presented in this statement of plans and hopes. But one and all they face the year with confidence, because the battle is the Lord's.

THE EDITOR.

Our Contributors this Month

- Rev. H. A. Rhodes, D. D.**, arrived in 1908 member of Northern Presbyterian Mission in Seoul, on the faculty of the Chosen Christian College.
- Rev. W. N. Blair, D. D.**, arrived in 1901, member of Northern Presbyterian Mission in Pyengyang.
- A. G. Anderson, M. D.**, arrived in 1911, member of Methodist Episcopal Mission in Pyengyang.
- Rev. E. W. Koons**, arrived in 1903, member of Northern Presbyterian Mission in Seoul, principal of John D. Wells Academy.
- Rev. W. M. Clark, D. D.**, arrived in 1909, member of Southern Presbyterian Mission in Seoul, in editorial department of Christian Literature Society.
- Mr. Hugh Miller**, arrived in 1889, secretary of British and Foreign Bible Society, located in Seoul.
- Rev. W. J. Anderson**, arrived in 1917, member of Northern Presbyterian Mission in Seoul, specialist in Young People's work.
- Rev. J. V. Lacy**, arrived in 1919, member of the Methodist Episcopal Mission in Seoul, director of Religious Education.
- Mr. Hugh Heung-wo Cynn**, general secretary of the National Council of Y. M. C. A., located in Seoul.
- Mr. S. Niwa**, general secretary of the Japanese Y. M. C. A., located in Seoul, senior secretary of Y. M. C. A. work in Japan.
- Miss Helen Kim**, general secretary of the National Council of the Y. W. C. A. dean of faculty of Ewha College, delegate to Jerusalem Conference and General Conference of the Methodist Episcopal Church.
- Mrs. James Barr**, arrived in 1928, wife of Colonel Barr in charge of Salvation Army work in Korea.
- Mr. Harold Noble**, student of archives in the American Consulate Seoul.
- Rev. B. W. Billings, D. D.**, arrived in 1908, member of Methodist Episcopal Mission, on the faculty of the Chosen Christian College.

NOTE:—Our readers are requested to note that the opinions expressed by writers of articles are not necessarily those of the Editorial Board.



A New Year's Meditation

Why are We Standing Still ?

HARRY A. RHODES, D. D.

AS WE ENTER upon a new year in Korea many will be asking this question regarding mission work and the church. All missionaries and Korean church leaders who are familiar with conditions at all must know that for some reason the Christian Movement in this land has halted. If it is true that we cannot stand still, then perhaps we are losing ground; certainly we are not going forward.

The total constituency of the Protestant Evangelical Churches in the National Christian Council has increased but 11,000 or 5% in ten years. In the last five years there has been a loss of 39,000 or 15%. Since 1914 the Korean population has increased from 14,300,000 to 18,600,000 or 30%. During that time the total constituency has increased from 196,000 to 219,000 or 12%. We cannot expect Korea to be evangelized unless the percentage of growth of the Christian constituency continues much higher than the percentage of increase of population, which has not been true the last fifteen years except in the increase of baptized membership.

Strange to say, this loss or lack of increase in the Christian constituency has been accompanied by a large increase in the missionary force and in native church workers. In ten years the missionary force of missions in the Federal Council has increased 16% and the number of the Korean paid workers has increased 35%. Of the latter the number of ordained Korean pastors has increased from 222 to 471, or 112%.

Likewise the gifts of the Korean Church have increased from ₩ 243,000 in 1912 to ₩ 1,246,000 in 1927, or over 500%. In fifteen years the gifts per adherent increased from ₩ 1.15 to ₩ 5.70 and per baptized member from ₩ 3.13 to ₩ 11.75. Greatly increased

gifts to the work of the church have not resulted in an increased adherentage. Such an increase in per capita gifts does not indicate the distressing economic condition that we hear so much about these days, nor does it indicate that the use of more money would help the growth of the Church.

During recent years we have stressed education. The number of pupils in the Common and Middle schools of the missions and the churches has increased from 25,000 in 1917 to 40,000 in 1927. The percentage of increase has even been larger in the colleges, kindergartens and other schools. Each year educated Christian leaders have returned from abroad in larger numbers. And yet, even with a greatly increased school population in the schools of the church, the constituency of the church has not increased.

The investment of money in mission and church properties is tremendous. Not including the Catholic Church there are in Seoul alone some 12 mission compounds with a group of residences in each, 16 institutional plants, half a dozen individual residences, and 25 church plants. The total value of all these if computed in yen would be almost staggering. And yet there are only about 10,000 Protestant Christians in Seoul. Add to Seoul the value of all mission and church properties throughout Korea, and who would venture to estimate the total? Think of the yearly expenditure. The gifts of the Korean church last year were ₩ 1,246,000. The gifts to the missions were ₩ 1,800,000. The salaries of the missionaries may be estimated at ₩ 1,400,000. A sum of ₩ 5,000,000 or more annually is being spent by the missions and churches in the National Christian Council alone. And yet we are marking time and seem to be unable to make headway.

A NEW YEAR'S MEDITATION

Some may say that we cannot estimate progress by numbers. But population is by numbers. We cannot evangelize Korea and disregard numbers. Much is said about numbers in Luke's account of the Apostolic Church:—"a great number," "multitudes both men and women," "much people," "multitude of the disciples," etc. In a country where the Gospel has been preached as it has been in Korea, where the church is as well established, and where as yet scarcely two out of a hundred are professing Christians, it is not too much to expect that multitudes will be saved each year.

Why is it then that 500 missionaries, 1700 paid church workers, 15,000 Sunday School teachers, and over 200,000 Christians, spending each year over 5,000,000 yen, and owning mission and church property worth a billion yen (a wild guess), can make so little headway during the last fifteen years in what is admitted to be one of the most promising of mission fields? There are various answers to this question. Some think that political changes have blighted the hopes and aspirations of the Korean people, that new regulations have hindered the freedom of propaganda. Others think that economic changes have been the chief cause, that living conditions have become very much harder, that the people have become too much engrossed in the material things of life. Other causes that are given are the almost complete change of social standards, the craze for education, the tendency to discard the old and yield to red influence.

As many causes are given, so also many remedies are suggested. The church ought to do more social service work and take up rural education; the church should give herself to the solution of economic problems; the church should do more about solving the problems of this life instead of preaching salvation for the life to come, etc.

This is not written in the spirit of decrying

education, philanthropic and social service work, better living conditions, the church as a community center, and all that. Christianity touches the whole of life and the church has a definite relation to the solution of some of the problems that have been mentioned. But we too often over emphasize external conditions as hindering the growth of the church and think that the remedy lies in making external conditions more favorable. Certainly conditions in the Roman empire did not seem favorable to the progress of the gospel. Paul was continually establishing churches in the midst of very adverse circumstances. As a matter of fact, when the Christian Movement halts, it is due principally to weaknesses within the church itself, and it is in this sphere that the remedy for the most part is to be sought. In the account of the New Testament Church, not much is said about education, social, economic betterment, the institutional church, church buildings, the offerings of the church except collections for the poor. But a great deal is said about love, faith, forgiveness, a godly life, prayer, fasting, teaching of the Word, and receiving the Holy Spirit. "The Gospel is the power of God unto salvation:" "Jesus came into the world to save sinners." If the church is not busy in doing this one thing above all others for which it was established, it will not grow. Both missionaries and Korean church workers admit that during the last number of years there has been a let-up in the evangelistic drive of the church. Very few will claim that the church is spiritually as strong as it was years ago. Here then is the place to begin. If other forms of work are keeping us busy here and there so that souls are not being saved, then we had better leave undone other work. At all costs, evangelism must be the life of the church. This is our great need as we enter upon a New Year. Otherwise we will continue to stand still, or perhaps fall back, or at best make but little progress.

What We Hope to Accomplish in 1929

The Evangelistic Force

W. N. BLAIR, D. D.

THERE SEEMS to be an Evangelistic awakening over the country generally.

In the Pyengyang field, the past year has been one of unusual effort. First came the great class of 1,300 men in January which set the pace for the year. This was followed by the six months evangelistic campaign in the city. In May and June came the revival in the Seminary which brought much blessing to Pyengyang City and to the whole church.

The country churches have heard of these meetings in Pyengyang and in other places and are eager to share in the blessing. Many churches are planning for revival meetings. 1929 should be a year of extraordinary evangelistic effort throughout Korea.

If one thing more than another contributed to the success of the revival in Pyengyang it was the cooperation of all the missionaries whether evangelistic, educational or medical in the effort. The ladies as well as the men helped especially in our daily prayer meetings which were held for months. If the missionaries in any station can unite in similar, whole-hearted fashion with the Korean leaders in praying and planning for revival blessing I am sure they will not be disappointed.

In the Presbyterian Church 1929 will probably see the beginning of a campaign of education of the whole church in systematic benevolence. The present financial burdens of the church are now so heavy that the present hit or miss method of special collections must be corrected and the church instructed in the

blessing of real giving to God or disaster is ahead of us. Most of our pastors are now receiving insufficient salary and all the benevolent causes of the churches are suffering. This is due to the great and apparently increasing poverty of the people, but if all give as they are able there should be no difficulty in supporting a proper number of pastors. The poverty of the church is a clear reason why it should learn to be faithful in the little God has entrusted to it in order that more may be entrusted.

We are looking forward to a visit next March from Dr. David McConaughy, author of "Money the Acid Test," a text book on systematic benevolence which has recently been translated into Korean. Dr. McConaughy is the outstanding leader in America today on this subject. He is now in India at the invitation of the churches in India holding conferences. After visiting the Philippine Islands he expects to arrive in Korea on March 19th, and will hold conferences in eight centers. We are hoping that these conferences will arouse much interest throughout the church and that the General Assembly next year will take steps to establish a thoroughgoing system of systematic benevolence with regular instruction hereafter in the principles of giving. In the meantime, every missionary should secure a copy of "Money the Acid Test" in Korean and prepare for real leadership in this campaign which ought to mean much for the future of the Korean Church.

The Medical Force

A. G. ANDERSON, M. D.

IN FACING A NEW day we medical missionaries might well ask ourselves the question "Why are we here?", "What have we come to do?" Our motive and purpose, of course, is to help bring in the Kingdom of Christ through the ministry of healing. We have passed the stage where the "lancet" is needed to open a way for evangelistic work, but that does not mean that medical missions are no longer needed. It is recognized that medical work affords a large opportunity for direct evangelistic work and is an important agency in preaching the Gospel. Therefore, our first and foremost concern is to "maintain the spiritual glow" in our own lives as well as to stress this phase of the activity in our institutions. We also ought to emphasize the importance of the hospitals as a working ground for other agents of the church, such as ministers and Bible-women.

Professionally we feel the urgency of "majoring" in some one line in medicine, of keeping up-to-date by diligent study and of adding new equipment; in other words we need to improve the quality of our work rather than increase the quantity.

With special reference to our hospitals we might say that there are two predominating needs or problems, how to improve our work, and how to reduce the fees. We feel the need of putting first class medical service within the reach of the needy, and our motto might well be "better work and cheaper". This means increased subsidies from some source or another, for it seems that self-support or near self-support is not possible here under present economic conditions. The work is now badly handicapped for lack of adequate

grants.

There is not space to go into detail on the question of medical education by the missions. We believe that Christian doctors have a distinct contribution to make here by training doctors with ideals of Christian service at heart. This naturally demands the best that we can give in equipment and teaching staff, and requires an adequate support. Without leaving a "residue" of Christian doctors behind us we will feel that our efforts have failed to come to full fruition.

In the care of leprous and tuberculous patients the problem is beyond our resources, but still we must have a share in it. Surely this form of ministry will appeal to Christ-minded Koreans of means! And can we not do a service to Korea by arousing sentiment and interest in these worthy causes?

Baby welfare work and medical itinerating are fields of service as yet hardly touched but deserving of our hearty support and development.

Finally we hope to "root the Christian medical work deeply in the soil of Korea". "How can we make our medical institutions the agencies of the Korean church?" is a question still to be solved and one that requires much prayer, deep thinking and real statesmanship. Our success in this new day depends much on how we solve this problem. We may not move fast to the goal, but is not that the direction we should be taking even now? The Korean church needs this outlet for her own spiritual welfare, and it is our privilege to direct her into this field of service.



The Sunday School Association

JOHN V. LACY

THE KOREA SUNDAY SCHOOL Association is a growing institution. It has an increasing staff. It has an increasing budget. From a budget of about nine thousand it will go up this year to a budget of over twelve thousand. It demands the help and cooperation of a large number of people. For 1929 it has the largest program yet. Its program includes a multitude of institutes from Fusan to Manchuria. Six people will be kept busy traveling in the interests of the Sunday School during the Institute Season. This form of service has been very helpful and very generally desired, so that, in spite of our best efforts, only about half of the places which request help can secure it.

The program for 1929 includes a larger literature effort than ever before. The magazines are to be improved, through more effective editorship. A small sheet that started as a Sunday School News sent every now and then to the churches now is to become a full fledged magazine with a definite purpose, to provide news and lesson materials for the student at almost no cost. The subscription price is to be eighteen cents a year. For the first time it will put some study material into the hands of the children. More books for study courses are planned, these to include specialization courses for various ages and groups.

The enlarged budget is going to make possible an enlarged personnel. The demand for

institute teachers is so great that another full time man is imperative.

The great feature of this year, however, is to be the All Korea Sunday School Convention to be held in the Fall. This type of affair has been held twice in Seoul, and it was felt that this time it should be held in the North. Thus the Association voted to hold the convention in Pyeng Yang. It promises to be no small affair. It looks as though we would receive help from America. Rumors have it that the new General Secretary, Robert M. Hopkins, of the World Sunday School Association will be present. Other efforts are abroad, and such men as H. Augustine Smith are being approached. This time we are to have the biggest and best ever. Dr. Holdcroft's presence in America comes at a very opportune time. He visited the donor of our annual subsidy, who gave us as a result three thousand yen more. He is now in the midst of efforts to secure money for a new building, and every indication is that the association will have money on hand next year for new quarters.

It is quite evident from the enlarged plans for 1929 that Religious Education has come to stay. It is taking its job more seriously, it is enlarging its scope and enlisting every year more and better talent. The plans for the new year are large and bold, but with the help of Him of whom they plan to teach these may be accomplished.

British and Foreign Bible Society

HUGH MILLER

THIS AGENCY is filled with thanksgiving when it thinks of the past and abounds with hope as it plans for the future.

An outstanding hope for 1929 is to be able to complete the printing of the No. 5 type reference Bible. This job has been in hand since 1926. Two firms who contracted to do the work found themselves unable to proceed

beyond the initial stages and asked to be released from the undertaking. A third firm was willing to undertake the work but it did not have suitable type nor did it have the matrices. Necessarily much time was taken up in preparation to begin setting-up. But after many delays, some of which seemed unnecessary, the work began with the New

Testament and now—the end of November—the setting-up has been completed as far as Titus. When we come to set up the Old Testament we will be able to use the revised texts of Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Joshua, Judges, Ruth, Samuel, Jeremiah and Malachi. It is hoped that the revision of the Psalms will be completed in time to be used in this book.

At the same time we are planning to issue an edition in No. 5 type without references but with the same size of reading page as the reference Bible. It is felt this book will be very popular with the older people who do not use a reference Bible.

Our stocks are quite complete and we expect to meet promptly all demands that may be made upon us.

We are hoping to be able to continue our present staff of over one hundred Bible men and women. These workers are the best we can get and every effort within our means is being used to increase their efficiency. The work being done by Mr. Hobbs and his specially trained assistants is producing large re-

sults for the Kingdom.

There are more calls for their services than we can meet. It is our plan that the colporteurs of each mission Station shall be visited once a year. Such visits are not only times of refreshing for the workers but for the churches in whose territory they work.

The Pyengyang section of the Old Testament Board of Revisers is planning to continue its daily sessions in spite of incessant call upon its members from other sources. The Rev. Kim In Choon leaves Korea in March for America to continue his theological studies—Dr. Baird will especially miss the services of his colleague, for it is by no means easy to secure men capable of doing this very important work.

The New Testament Board of Revisers, although appointed two years ago, has not yet been able to function because of ill health and furloughs; but it has set next March as a time for a joint session of the Board. At that time it is expected to go over some of the work that has been done by the individual members of the Board.

The Japanese Young Men's Christian Association

S. NIWA.

THE SWIFT CHANGE of thought, the sudden rise of industrial problems, the increasing prevalence of materialistic ideas, and the closer relations of nations are having an enormous influence on the life and working of nations as well as individuals. The Young Men's Christian Association, of course, is in the same tossing waves and is facing difficult problems in its sphere.

How to adjust the Association work to the present condition and also to accomplish its true mission under these strenuous circumstances is our urgent problem, and this we are obliged to solve.

Under these pressing conditions, what we need most in our association is not new ways of working, not economic backing, nor even great personalities. What we need most is

"the spiritual force of the corporate body—a body composed of disciplined, devoted members, bent on the pilgrimage from self to God. Called on to practice in their fullness the two great commandments, you can only hope to get the second one right if you are completely controlled by the first." So we earnestly pray that this spiritual force of the corporate body will be developed among our members this next year.

Friendliness is a powerful cement by which our mutual relations are made strong and lasting. This is a leaven by means of which our movement can grow and develop. Let this spirit of friendliness pervade the members of our Association. To practise this spirit is to form various kinds of clubs or societies in accordance with the desires and needs of the

members. We have already many clubs among our members, and we plan to increase and develop these clubs or societies so that the spirit of friendliness will become the center of our Association's life.

As a social movement among the young men of the city, our plan for this year is to have a larger approach to students, police, firemen, tramcar men, railway workers and businessmen, so that we can help them to cultivate sound views of life, heighten their social enjoyment, improve their physique and develop their spiritual nature. Then our Association

will prove to be a strong social center for the growth and betterment of the young men of the city.

With regard to members, we wish to increase their numbers from the present membership of 730 to 1,000, for the strength and financial support of the work. Finally, our earnest and sincere prayer is that we shall be given in the near future an adequate building with good equipment for an enlarged work and with an ample economic basis for the maintenance of the work.

The Young Women's Christian Association

HELEN K. KIM

THE PURPOSE OF Y. W. C. A. is to promote fellowship among Christian women both in their character development and in social service, and to lead all women to "abundant life" in Jesus Christ. How to accomplish this in Korea is our problem.

The student membership is comparatively well organized and is doing its share in strengthening and enriching the life of the Association. To illustrate this, last year the students of Paiwha added over two hundred yen to the endowment and building fund of the National Association. And Ewha students are sharing their life and knowledge with the people of two villages near Seoul. Other illustrations are not lacking were there space to record them.

The city work is also progressing especially in the cities where there are devoted workers such as Mrs. Kakkyung Lee of Seoul and Miss Harla Ryang of Fusan. Just at present the Seoul Y. W. C. A. is facing a difficult problem. The hostel where thirty or more students from the country are finding a home has been sold by the owner and where to house them is a problem as yet unsolved. The hostel must go on and increase if the students from the country are to be kept in safety and in a Christian atmosphere. Lack of leadership and finance are among the numerous problems

that our city associations meet from time to time.

Because of this lack in finance and leadership the city associations are not finding it possible to project themselves into the surrounding villages where the majority of Korean young women live. The Pyeng Yang Association started the rural work two years ago and found it not only helpful to the village women but also enriching to the lives and character of those members who participated in the work. There are untold possibilities in the young women of Korean villages only waiting for adequate cultivation and opportunity for expression. Korea cannot be rich nor learned nor Christian until her village population is uplifted. And with other organizations the Y. W. C. A. shares the desire to do its part by extending the association life into the villages.

What plans do we have to do this? The utilization of volunteer leadership has already been begun in Seoul. And there is a very meagre sum appropriated by the National Committee to cooperate with the Y.M.C.A. for rural work. And the funds for the periodical jointly issued by the Y.M.C.A. and Y.W.C.A. are to be shared with another publication for rural communities. This is a beginning not to be despised. If the feeling of responsibility can be counted as a part of the capital to meet the needs, the Korean Y. W. C. A. will eventually be one of the strong factors in ushering in the kingdom of Christ to Korean villages.

The Christian Literature Society

W. M. CLARK, D. D.

THE CHRISTIAN Literature Society faces the new days of 1929 with eager anticipation and hope! Founded nearly forty years ago by missionaries of various denominations to meet a common need, the Society stands to-day as a splendid memorial to the wisdom and devotion of those men and women who labored hard to bring in the Kingdom of God to Korea. It is not, however, as a memorial of those who have labored that we are interested in the Society.

The Christian Literature Society above all else hopes for two great accomplishments during this New Year:—first, that the year may see a closer cooperation with the native churches. The foundation for this co-operation is already laid in the fact that from the earliest days there has never been any bar to membership on the part of native Christians, but such members are welcomed and indeed sought. This means that the Koreans can have an increasing share in the control of the Society by becoming members and in participating in the election of trustees who control the Society. Already we have two Korean trustees elected in this manner. Not only so, but the Society has invited and secured the election of four more native trustees; two each from the Methodist and Presbyterian native churches. With these six trustees as a beginning, from a total of thirty-two distributed as follows:—Missions, 16; members, 12; native churches, 4—we hope to secure greater co-operation so that gradually the control of the Society may pass into native hands and the income, too, now so largely from foreign sources, may gradually be changed so that the whole Korean church may assume its own proper responsibility for income and management. How many years the completion of this program may take no one knows, but 1929 should see substantial progress being made along these lines.

The second great accomplishment we look forward to this year is the erection of the new building so long needed, prayed for and at last, we believe, about to be secured. In the fall of 1928 Capt. M. L. Swinehart, Financial Secretary of the C. L. S., opened offices in New York City and began a campaign for funds to erect the new building. The last reports indicate that success will have crowned his efforts by the time this article goes to press. If so, then at last the Society will be enabled to house all its various activities in one substantial and convenient building, instead of having its workers scattered over the city as at present. Not only so, but a limited amount of space will be provided for other organizations, such as the World's Sunday School Association, that desire to unite with us in the enjoyment of so splendid a location and so good a building. We hope to have Capt. Swinehart join our force, at least until the building is actually erected and ready for occupancy. His experience in the erection of large buildings both here and in America will assure for the Society the very best results. All missionary workers and friends in Korea, many of whom have contributed to the funds of the Society, will be overjoyed at the possibility of this complete realization of what was for so many years but a dream on the part of those who saw in advance the needs of the Society if it were to serve the Christian constituency and do its share in the evangelization of all Korea.

With the completion of the new building on a site adequate and centrally located: with no debts of any kind; with the support of all the missions in the Federal Council and with a modest capital for publishing in addition to grants from various missions and Boards, the Society stands willing and ready to do its full share in serving Korea and faces this New Year with glad hope!

The Christian Endeavor Union

W. J. ANDERSON

THE WORK AMONG the young people in Korea, today, presents a challenge which we cannot afford to ignore. During the earlier years of the church, the young people followed their elders and to a large extent practiced the policy of, "seen and not heard." Later, sometimes because there were no other leaders and sometimes because of special ability manifested by certain of the young people, they were given places of leadership in the church. What might be characterized as the third stage was when the young people began organizing their own young people's societies. Church workers took different attitudes toward these organizations; some ignoring them, others praising and helping them, still others opposed and criticized them. Today, the young people are expecting and in some instances demanding a place of leadership in the church.

Difference of opinion as to the place which they should occupy has created many embarrassing situations and has led many young people to leave the church entirely. This leakage of the young people from the church is no less than alarming and it behooves us to reevaluate our work and put more stress on the work for young people.

Seven years ago, Christian Endeavor societies began to be organized in the Presbyterian church in Korea. At first the progress was slow, but for the last two years it has been more rapid with the result that there are now about 500 societies and over 12,000 members. Considering that there are nearly 2,000 Presbyterian churches in Korea this means that there is only one society for every six churches. We propose, therefore, for the coming year to make special effort to increase the number of societies by at least 25%.

While there is a National Union of all of the societies in Korea there are also Unions for the societies within one Presbytery or district. As yet there are only about ten of these Unions

and there should be twice that number. In the work among the individual societies, the Local Union is a more useful organization than the National Union, as it is not so large but what it can hold frequent meetings and work the district more intensively than the larger organization. We are, therefore, going to try to complete these organizations and to make them a more effective force in their respective districts.

We are also working to improve the National Union, making it a strong Central working organization to unite all of the forces of the young people for Christ and the church.

A young people's magazine is being published by the National Union and plans have already been made to make this bigger and better in every way and to make it an evangelizing force and an influence for good among the young people.

During the coming year special stress is going to be made on temperance. Whether a special organization will be started, whether we unite with one of the existing organizations now in existence or whether it will take the form of getting temperance pledges from all the members of our societies, will be decided at the next meeting of the executive committee.

Plans are already being made for the next summer conference for young people. The one held last summer was very successful and we propose to continue the plan every year.

Organizations, meetings, magazines and conferences, however, are not the ends we are seeking but merely the means to these ends. Our aim is to get the young people familiar with God's Word and to be able to use it after they have studied it; to train them in the use of prayer and the conducting of prayer meetings so that they will later be able to conduct the church services; to get them so occupied with things within the church that they will have no desire to leave it; to inspire the young people with a zeal for preaching to the non-Christian young people and bringing them to Christ. These are some of the things which we are going to strive to attain during the year 1929.

The Educational Force

E. WADE KOONS

(This article is written by one who has been for the past 15 years Principal of a mission middle school for Korean youth in Seoul, and naturally reflects his experience and point of view, but in the main it applies to most of the educational work that is being done in Chosen today.)

HOW DOES THE STUDENT of today differ from the one 15 years ago? The answer to this question will go far to show what schools should do to meet the new day.

FROM THE MORAL POINT OF VIEW

Standards that had been accepted, and in the main adhered to, for centuries, have been largely thrown aside. *Obiter dicta* have no weight with those who question everything, and are unwilling to accept either the maxims of Confucius, or the Decalogue, merely because their ancestors, or their parents, lived by them.

Yet there is no new standard that commands respect, though individual acts of devotion, courage, or kindness meet a ready response. In chapel, I find that Lindbergh's flight across the Atlantic; Oates' quiet heroism, that took him out into the antarctic blizzard to die, so that his comrades might have a chance to live; the devotion of David and Jonathan; Paul's faith in the God "whose I am and whom I serve;" and the parables of Jesus, have not lost their hold: and it seems as if the student of today appreciated them more than did his fellows of 15 years ago.

Western Civilization and the life of the world affect the youth of this country through the movies, the printed page, and Japan's reproduction of Western ways. Of course no one believes that Bill Hart and Tom Mix and Harold Lloyd, not to mention many whose film roles are far less wholesome, are types of what you would meet any day on a New York City street. Still the movies do color the ideas of many whose closest contact with the West is through them. The press has items from all over the world. During the recent Presidential campaign, "Smith" and "Hoover" and "Tammany" and "forbidding

liquor" were on every tongue. I am sure that the epidemic of flirtation between girl and boy students, carried on in public, for which the Koreans have even borrowed a Japanese name *hiyakashi*, is more than half an unconscious demonstration that what the West (supposedly) likes, the East can do also.

"*Socialist*" propaganda is in the thoughts of the students today. This is not real Socialism of the type that G. B. S. brings to the attention of the intelligent woman, but a theory of progress by destroying or upsetting everything that exists, in the hope that some of the possessions the "haves" will lose, may stick to the "have-nots." This is not the place for explaining how natural it is for this to appeal to the students. It is being presented to them, constantly, and skilfully, and the repressive measures that are used to combat it seem often to add just the spice that makes it attractive. It is part of the situation in the schools today.

FROM THE INTELLECTUAL POINT OF VIEW

School Standards are 35 years ahead of what they were 15 years ago. Preparation of teachers, apparatus for teaching and demonstration, variety of subjects studied, (this last is almost beyond belief, one of my classes is taking examinations this month in 21 subjects) all have changed radically. There is now available a wealth of reference books in Japanese and of apparatus, specimens, plates, and maps, that we did not dream of then.

Education is no longer a luxury for the well-to-do, but the road to economic success. Not that the Middle School graduate can step at once into a white-collar job (or any other job, for that matter), but the man without this minimum of education has little hope of a position that will give him a comfortable

living. Further study in medicine, law, business, or literature, depends on holding the diploma of a standard Middle School. The student of today usually has his eye fixed on some higher school, for which he is desperately preparing. Answers to expected entrance examination questions are what he wants most in life, and no wonder, for his future will one day depend on them.

Responsibility for the future of the country may seem an unlikely characteristic, in view of what the previous paragraph has said. But one need only attend one of the numerous Oratorical Contests, to be struck by the underlying thought of most of the speeches, as they come hot from the hearts of the students. "What our Country Needs," "Value of Agriculture," "We can if we will," and so on. They are pathetically concerned with the social and economic problems of their own people. For them, as for the Prince of Denmark, "The time is out of joint," and they too, feel that they were "born to set it right." Let us hope that they were.

Enthusiasm for self directed activities springs naturally from this situation, and expresses itself noticeably in students' associations. The Y. M. C. A. has for years had organizations in most of the schools, and conducted summer conferences, while the Y. W. is doing the same good work. These have been directed by the National Y. organizations and modelled closely on what has been done in the West. But aside from them, there are countless spontaneous groupings, some for mutual help, some of students from the same part of the country.

There is a growing urge for student management of athletics, debates, lectures, and other extra-curriculum activities. So far as my observation goes, this does not involve unwillingness to observe the ordinary school rules. There is, of course, a willingness to evade some, when opportunity offers, and inclination prompts—this is characteristic of students the world over, of any age. There is a wish for *cha-chwi*—self government—in out-

side activities.

No one can say how much of this is imitation, perhaps unconscious. I was talking with a group of my own boys, who wanted to start a new enterprise, and were ready to finance it, if they could get permission. "What is the advantage of doing this?" I asked. "As for advantage, we cannot say what it is, but all the other schools are doing it," was the instant reply. They got the permission.

FROM THE POINT OF VIEW OF PHYSICAL ACTIVITIES

The change here has been the most spectacular, and, I believe, the most important of all that the past 15 years have brought in Chosen. The Korean Athletic Association held its first foot-ball tournament in 1920. This fall, 12 schools, one from Sin Wi Ju, met in Seoul to compete for the Association's Championship flag, while other contests brought teams from Fusan, Chung Ju, and Pyeng Yang. The Chosen Christian College has for years held an annual field day for middle schools, and this fall 11 teams from as many schools competed. Girls' Schools play tennis and basket-ball, runners training for a modified Marathon dot the streets each pleasant summer evening. I think it is safe to say that from early May till late November, Seoul sees some sort of inter-school tournament on an average every 2 weeks, or oftener, except for the short vacation time.

School spirit is shown in these contests as fervently as by any American schools. I have seen a defeated team weeping as it left the field, and players, taken out because they were hurt, begging as if their lives hung on the issue to be allowed to play again. Organized cheering goes back only 7 or 8 years, but it is now a feature of every school contest. Bands, flags, cheer leaders, songs, and yells, are here to stay.

Problems of eligibility and questions of sportsmanship naturally develop, as the interest in games increases. Rules are being made

stronger year by year, and the itinerant athlete, who attends the school that seems most attractive, is diminishing in numbers. Qualified officials are growing more numerous. Once it was possible for an umpire or a referee to find it necessary to change his decision, when the rules were brought clearly to his attention, but that day is long past. Particularly in foot-ball, the K. F. B. A. has done a great deal to improve the quality of the games, and the result is shown in constantly lessening friction on the field.

Intra-mural Games are being pushed in many schools, where class teams contend for a school banner, so all the available material in the school is on the playing field. Unless a boy is sick, or a cripple, or lives so far from the school that he has to hurry away as soon as school is over, he is pretty sure, in the course of his five years, to learn to play well 2 or more of the major games.

The reader will ask "why spread so much ink to say that the Korean Middle School student is like students in Western lands?" Why, indeed, except that the point of this number of the K. M. F. is to discuss what is to be done in a country that has, in less than half a century, passed from the days of Queen Elizabeth to those of Henry Ford? What is to be done, when students have in 15 years gone from the technic and surroundings of the early 1890's, to a close approximation of the present day?

A single example will make this clear. When the school that I have the honor to serve finished its main building, in 1910, it was the first modern Western style school building in Seoul, if not in all Korea. Since then 1 Mission school, 1 Government school, and 4 Korean-managed Private schools, of this grade, have built new buildings in Seoul, and all are Western style, desks, uniforms, all are Western. Aside from the language and the living conditions, a Korean boy from one of these schools would be at home in the best of our great preparatory schools in the U. S. A.

WHAT SHOULD SCHOOLS DO TO MEET THE NEW DAY?

The analysis we have made implies the answer. In the realm of morals we know that we have what the students need, in the life and teachings of Jesus. Our first work is to show Him to the boys and girls who come under our influence. He needs only to be known to establish His authority. "If I be lifted up from the earth, I will draw all men unto Me," is as true as it was when He said it to His first disciples.

Chapel exercises, Bible classes, the aggregate of hours that the student in a Mission school spends under direct religious influence, ought to be enough to give him a set that will last all his life. But perfunctory or poorly prepared addresses, rehash of sermons, talks in the air, are worse than a waste of this precious time. Chapel leading is hard work, and requires preparation. The Bible teacher should be one who knows the problems and the intellectual pre-occupations of those whom he is to meet in the class-room. The attitude of the Faculty on religious matters is of the utmost importance.

No opportunity should be lost in class and in personal contacts, with students and teachers alike, to refute wrong ideas of Western conditions and life, and to give true ideas. For better or worse, the boy who rides to the railroad on his way to school in a new car just out from the U. S. A. is bound to feel that what comes from that mysterious land is better than what his parents have known. Has the West not banished the old weary miles of plodding along the roads? Honest thinking and frank speech on economic questions will be appreciated by all, and words fitly spoken now may stick in the memory and come out in character, after we are gone.

Content of the curriculum, and methods of approach, are largely determined for us by the Primary Schools from which our students come, and the advanced schools to which they plan to go. We can maintain honesty in teaching, fairness in administration, equal opport-

unity for all. We can help the gifted ones to a wider outlook, and can keep before all the idea of service, which is already in their hearts, but might easily be crowded out by the struggle for success.

In addition to the present schools, that are almost exclusively preparing for higher schools, we should have separate courses teaching business, agriculture, and other branches that will help in making a living. The demand for highly trained professional men is limited, and we want to avoid the difficulty of having hundreds of University graduates vainly seeking employment.

Sympathetic direction of the enthusiasm for extra-curriculum activities will do much to develop character. Personally, I am making some experiments in student responsibility, and I believe that a way of school management that will be modern and efficient, that will make the students responsible for much that has now to be cared for by the teachers, in the way of conduct, can in time be found. We must have order, for the sake of the schools, but we ought to get order with student cooperation, not merely by compulsion.

In physical activities, the lessons of the past quarter-century in the U. S. A. ought to help us avoid many mistakes. General participation in athletics, systematic development of the individual, records of his physical condition from the time he enters the school, care of health, including regular inspections of eyes, teeth, and general well-being, all these we can give. Ideals of loyalty and school spirit, and of fair play, can be learned here as they have been in other lands. We need to remember that the interest in sports that the American small boy has from the first day he can

understand what his elders say about the World's Series, comes to most Korean boys only in their Middle School life. We have to make allowances all the time for the way in which development has been telescoped, in the effort to catch up with the West.

Finally, the schools, keeping in mind the home conditions and general environment of the students, making allowance for lack of the stability that comes only with the traditions and inherited spirit of generations, need to believe in the students, and *trust* them.

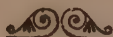
Kipling makes Tommy Atkins say

"We ain't no thin red heroes, and we ain't no blackguards too,

But single men in barricks, most remarkable like you,
And if sometimes our conduct ain't just all your fancy
paints

Why, single men in barricks don't grow into plaster
saints."

And the Korean school boy can well say that, while far from a plaster saint, he is remarkably like the rest of the world. His conduct does leave room for improvement, that is one of our jobs. But when we consider the heroic sacrifice that in most cases makes his schooling possible, and his own long hours in school, his eager spirit and his high hopes, and when we remember that the leaders in business, and professional life, and public and religious work, of the next generation, are nearly all in our schools to-day, we can face the new day—that after all is new just as every day since the Creation has been new, and know that it will in its turn see faithful, hopeful efforts, of teachers and students working together, result in making the world better, and life richer, and bringing near that "City of God" toward which, under various banners, we are all striving to make our way.



The Young Men's Christian Association

H. HEUNG-WU CYNN

BY THIS TIME the urgent necessity of having work for rural development is felt by all thinking persons, Christians and non-Christians, missionaries and nationals, all emphasizing the importance of the rural communities in the scheme of life of the nation. In this particular the agricultural villages are no longer despised or neglected. Young men and women are dreaming dreams of rehabilitation of rural life and talk of the day when they are going to enter the villages, with hoe in hand, to perform the great task. Thus the first stage is reached.

Now for the second stage. Some seem to conclude that if desire is created, the means to satisfy the desire follows by itself and almost perforce goes into application. But experience proves to us the contrary, and only through hard work and much experimentation the means are either discovered or created. In "농촌사업" (Rural Work) the nomenclature is found, and the idea has caught the imagination of the people, but the method has yet to be worked out and the rural leadership yet to be found and placed. What the Korean Young Men's Christian Associations have to do very largely during 1929 and the year immediately following is the discovering of the successful methods and the training of sustained leadership that will insure the final attainment of the goal to those who now look upon the work of rural development as the sure road to economic and spiritual salvation of the people. All of us welcome the popularity of the movement, but we must also keep it from becoming a short-lived faddism. There is the real need for caution at this initial stage, because a false step now will jeopardize the whole future.

Some ground has already been covered during the past two years and nine months. At the end of August last the number of villages in which experiments were going on was 227. The number of men, women and children, whose ages ranged between eight and sixty, enrolled in the night classes was 10,507.

There have been organized 22 co-operative societies and 82 farmers' societies, with a combined membership of 4,148. The work began without buildings or equipment, and the discovery of the non-equipment program is the first biggest asset to the movement. Village leaders' training institutes have been held at various centers during the past, but the coming year will have to be largely devoted to the training of voluntary leadership. This is the most inspiring, and yet the most difficult task before us. Aside from tried methods and program, it requires money, teaching material and men, men who have the capacity and experience to train others. There are at the present time invitations from all sides to come and render assistance in the training of lay leaders; and while we most heartily welcome them, we find ourselves more and more conscious of our own inadequacy.

It is the unceasing hope of the Korean Y. M. C. A. to rehabilitate the whole people through rural work, and the year just beginning will be given to discovery and perfection of more methods, and to training of both employed and lay leaders. The Association movement is at the service of the Church and will tax its utmost capacity to serve her, because it is obvious that the great but most difficult task cannot be hoped to be performed by anything less than the whole hearted mobilization of the Church forces.

A Museum at Chosen Christian College

H. H. UNDERWOOD, PH. D.

THERE ARE PROBABLY thousands of men alive now in Korea who can remember the days before Korea signed her first treaty with an Occidental power, but so rapid has been the change which is still passing over the country that there are relatively few of the material things common to their childhood to be seen today and many have become so rare as to be almost impossible to secure. Missions have been at work in Korea for a little over forty years, and there are few, if any, material souvenirs of their history remaining to remind those of a coming generation of the way that has been travelled. Temporal proximity which distorts perspective and the urgent demands of other affairs have thus far hindered the establishment of any museum to preserve and exhibit articles of historic interest.

At last, however, the Chosen Christian College is making a beginning. A large room has been assigned to the Museum, three glass cases provided and a Museum Committee appointed. Dr. A. I. Ludlow has promised a valuable collection of Korai pottery, Professor I. P. Cheung donated some valuable articles of official costumes, and a number of other gifts have been made. Dr. H. N. Allen, pioneer missionary and ex-ambassador from the United States to the Korean Government, has given the silver vessel used in the administration of the first communion service in Korea. A collection of Korean stamps has been promised. The way has been opened for the development of a real Museum. Such a museum may, of course, develop along several lines. The collection and preservation of purely Korean articles, from the desire to preserve typical examples of Korean culture and life at different periods, forms an important objective in any museum in Korea. The preservation of articles of some peculiar

significance in connection with the events and progress of mission history and the growth of the Korean church is another equally important purpose.

There are many of the readers of the "KOREA MISSION FIELD" both in Korea and in other lands who have in their possession articles which have high value for one or other of these objectives. Such articles usually present to the private individual a perplexing problem. Most homes lack the facilities to properly care for such things, which are yet realized to be too valuable to be thrown away. The CHOSEN CHRISTIAN COLLEGE MUSEUM offers a safe depository for these articles, where they will be seen and appreciated by the maximum number of people. The museum cannot, of course, promise to accept everything which is sent, but whatever is offered will be considered by the Committee and, if accepted, properly labelled with the donor's name and placed on exhibition as soon as space is available.

Photographs, stamps, coins, pottery, books of historic value, souvenirs of early buildings and events; such things will be welcomed and assured the best of care. Possibly, also, some of the readers of this magazine, lacking such articles but feeling the value of the work might be willing to provide the cases to store the valuables which others may give. Suitable glass cases can be provided for from thirty to seventy yen each (\$ 15—\$ 35). It seems possible that a mission or church might wish to provide a case for articles peculiarly connected with its own history. As yet there is no special fund available for museum purposes and what has been done to date has been entirely through private gifts. Please communicate with Mrs. Horace H. Underwood, Chosen Christian College, Seoul, Korea.

A Journey Through Southern Korea in 1888

An Extract from the Journals of George Heber Jones, D.D.

EDITED BY HAROLD J. NOBLE

(Continued from November Number)

THE NEXT PLACE was the Gubernatorial Palace. We rode to it with a groom at each horse's head and a mob at their heels. They escorted us as far as the Palace Gates, but could not venture within its precincts. Passing through several gates and several court yards, one of which was full of soldiers, we at length reached the Audience Hall where His Excellency and staff were assembled. The Audience Hall was a large, high building containing one great room closed on three sides but open towards a larger stone flagged court. In this room the Governor was seated, with his staff standing in a "V" shape around him. Among them we recognized several officials who had called on us the night before.

The Governor responded to our bows with a slight inclination of his head and motioned us to mats beside him. Brother Appenzeller engaged him in conversation while I examined him and his court. The latter was not gorgeous; neither was His Excellency. In fact he produced a very unfavorable impression both on Brother Appenzeller and myself. He was a small man, with a small voice, a blotched face and blear eyes. He was dressed in the ordinary costume of a Korean gentleman but had a small metallic rooster on his hat to indicate his rank. He inquired concerning our nation, its age, and first king.

"His conversation with me was as follows:

"What is your name?"

"Cho, sir."

"What is your profession?"

"A teacher."

"How old are you?"

"Twenty-two."

"What? You who have come ten thousand miles to be a teacher, only twenty-

two years old? Are you married?"

"No, sir."

His eyes grew large with amazement, and he paused for a moment before giving answer. "Well, this is strange. He told me he was only twenty-two years old, and now he says he is not married. I don't believe him." At which candid confession I smiled and dropped the subject. The truth is the Koreans cannot understand our custom of late marriage. With them it is the only badge of manhood and is entered upon at from fifteen to eighteen. So, in the Governor's estimation I was simply a boy posing as a teacher. By and by, however, he condescended to speak to me again, and this time I won his admiration by taking off one of my shoes for him to examine.

"We spent half an hour in this Audience, during which another "taichup" of fruit and nuts with a cup of ginseng tea was set before us. At last it was over and we could bow ourselves out. The Governor again inclined his head, towards us this time, until it seemed that the metallic rooster on his hat was about to take flight. It was a battered and weather beaten bird, reminding me of the one the Democrats trotted out to celebrate Cleveland's victory after twenty-five years of unsuccessful crowing.

"The ceremonial was over. We had seen the highest man in the smallest and poorest province of Korea, and our conclusion was that he was not at all a discord with his province. Returning to the Mayoralty, we changed our clothes and got out of the place as quickly as possible and rode seventy *li* that day.

"This was Methodism's first experience in Wonju. Faith was the only thing which gave

any helpful phase to our visit. By it we took a look on ten years hence and saw—the master knows what. The Lord God omnipotent reigneth. Look up and on ye saints!

"We left Wonju Tuesday, August 20th. Wednesday, the 21st, found us very tired, for the last half of our journey the night before had been very tiring. Night came on while we were in the valley: the road was only a path, stony and execrable, for we had not yet struck the main road to Taiku. At this time we had a new experience of traveling in Korea, i. e., by torch light. When darkness had quite settled down, our men, on coming to a village called for the Elder, for each small village is presided over by an Elder. When our difficulty had been stated, villagers were ordered to accompany us to the next village, and they showed us the way by the aid of immense flambeaus that lit up the valley with a lurid light. Each relay went as far as the adjoining village where fresh men came out and took their places. No expense was connected with this as the people are compelled by law to thus aid travellers. During the day we crossed the line which divides the Kang Won Province from the Choong Chung Province, making our way across the north-eastern corner of the latter Province.

"Wednesday, the 21st, we made eighty *li*, passing the walled city of Choung Choo in the afternoon. This is one of the cities which gives the Province its name. Each province takes its name from the two leading cities of its territory, thus:

"Choung Chung Do its name from Choung Choo and Chung Choo; Kan Ouen Do from Kan Neung and Ouen Choo; Pyeng An Do from Pyeng Yang and An Choo. And so on throughout the eight provinces.

"Choung Choo appeared a quiet place in the midst of a rich country. It was besieged by and suffered much at the hands of the Japanese three hundred years ago.

"Thursday found us still in Choong Chung Do pressing south along execrable roads. Brother Appenzeller assured me he had met

much better roads as a general thing in the North.

"The people do not impress one with their enterprise and intelligence. Indeed the best that can be said of them is that they appear innocent. The garments of the women shockingly violate our standards of modesty, while the men everywhere appear lazy and shiftless. We inquired a number of times as to what they did for a living, and the unvarying answer was, "Nolgi," i. e., "idle." The women do the work. We saw them in the fields, up to their knees in the rice swamps, or cultivating beans and vegetables, etc. They not only seemed to occupy "women's sphere," but "man's sphere" also. Of course, this was what I saw on cursory view as we rode along or rested for meals and sleep. But if I had really seen any evidence of thrift among those mountains of Choong Chung and Kang Won, I am too partial to the Koreans not to have given them full credit for it. But no such discovery gladdened my heart. The women were working like slaves—they probably were; the men were idling like Croesuses, which they were not. My diary describes them as, 'One and all a little the dirtiest set of men and women I have seen, Yet they seemed happy. Indeed, such is the callous with which heathenism deadens the sensibilities of manhood. Their environment of hardship and degradation is the only life they know. I doubt whether they realize, or ever turn their thoughts to a higher existence. Their dirt is the only cleanliness they know, and death and their hillside deities their only religion.

"Thursday we spent in crossing the great Choryeung, the Pass over which you enter the Kyung Sang Province. It was the hardest day's work we had. Indeed, the defile is well nigh impassable, and none but the sure-footed little native horses could possibly have made it. We reached the beginning in the morning and spent the entire day at it. As we went from level to level it seemed as though the ascent never would end. It was a constant

stumble over loose stones and boulders, on and up towards the sky. One compensation was that the path lay through woods which shielded us from the August sun, else it would have been impossible to have done it in a day.

"At last, about three o'clock in the afternoon we caught a glimpse of the summit crowned by a wall which ran along the crest and disappeared over a neighboring hill top. The road passed beneath a gate over which the name of the mighty defile was inscribed, viz: "Moun Kyeung Sai Chai." Translated it reads, "The bird's path over the mountain to Moun Kyeng." This gate let us into one of those mountain cities of refuge which the Koreans have built on the inaccessible heights of the mountain fastnesses, and to which they flee in time of national disasters. This gate is also a provincial one, for through it you pass from the Province of Choung Chun to that of Kyeungsang.

"Here we paused to rest and enjoy the scenery. The view in every direction was savage, yet grand and majestic. The rugged sides of the surrounding summit were covered with great forests, the home only of the tiger, leopard and bear. Though man had set down his habitation there, he was in the midst of an untamed wilderness.

"We spent the night at the famous magistracy of Moun Kyeng. Here the Koreans had often attempted to rendezvous to repel invasion, and here Konishi and Kato had united their forces in their devastating march up the Peninsula, only to separate on the other side to make their path of destruction the wider. Horses and men were completely exhausted, and the rest and quiet of this Magistracy is gratefully remembered.

"Friday, August 23rd, we started off in the rain, but it cleared away in the afternoon and we covered ninety *li* before night. From Moun Kyeng we passed through the nearest approach to a canyon I have seen in Korea. It was a narrow gorge, three miles long, about three hundred feet wide, from which the sides rose perpendicular six hundred feet.

Twice we met with the ruins of fortifications erected probably by the volunteer troops who so harassed the retreat south of the Japanese three hundred years ago.

"The ride through this gorge in the rain was the dreariest of our whole trip. As it cleared up in the afternoon we could see what the country we were passing through was like, and we discovered what a different aspect our surroundings bore from that which we had experienced since leaving the capital province, Keyung Ki Do. First, we saw signs of industry. Along the streams lever mills were pounding rice and barley into flour. There lever mills are quite an institution. The trunk of a tree, about fifteen feet long, is dug out at one end to form a trough while the other end is weighted down with a sort of battering ram. This is nicely balanced upon a fulcrum, the battering ram resting in a mortar in which the grain is pounded while the trough end is outside the house. A sluiceway brings water which falls into the trough and weighing it down to the ground brings the batter up in the air. As the trough goes down it empties itself, and as soon as the balance is passed the ram comes down with a sounding thud into the mortar. Then the trough fills up again, for the sluice is constantly running and the operation is repeated.

"Besides these lever mills, lime kilns were in operation; through the open doors of houses we could see women spinning and weaving; and twice we passed hat makers' establishments. The land, too, improved in appearance. Instead of narrow gorges, small valleys and little patches of rice, we saw broad plains covered with great fields bearing rich crops. The inevitable mud hut was everywhere, but the hut was larger, the thatch newer, and the mud of a better quality. These humble cottages were surrounded by little gardens which were actually fenced in and showed signs of care, and to cap the climax the road changed decidedly for the better.

"Saturday, we made only forty *li* and were

driven to cover over Sunday by the rain. We were still one hundred fifty *li* north of Taikou.

"Monday, August 26th, our way lay along the Nak Tong River, and at Sung Choo, where we rested, it seemed about half a mile wide. we spent the night in the larger Magistracy of Andong.

"At last, about noon Tuesday, August 27th, we discovered the wall of Taiku, the Provincial Capital of Kyengsang, and one of the large cities of the realm. Our approach to it was through great rice fields laden with a bounteous crop. It is on a low plain across which the wall extends encircling the city. We passed through a small port into the city at one o'clock and were hospitably received by the Mayor who assigned us pleasant quarters, where we were comparatively free from intrusion. In return for our cards came His Honor's bearing the name "Hong Young Kwan." An official also soon appeared bearing the cards of his Excellency, the Governor, and expressing his gratification at our visit. However, his wife had just died and Korean mourning law forbade any reception of guests, so it was impossible for him to have granted us an audience. We were sorry not to see him, but greatly appreciated his attentions to us.

"To our great delight it proved to be Market Day, the time of all others to view the Korean people at business. The markets held in the larger cities are really interesting places to visit. The people crowd in from the surrounding country to barter and sell, traveling miles to be present and bringing goods of every description. These markets are held every five days.

"On our expressing a wish to visit it, a guard was assigned us and we started out. The city was crowded with people and we excited no little stir as we passed along. The market place was a large square just outside the wall, but it had spread into the surrounding streets, and booths were open everywhere. At the further end of the main square was a pavilion to which we were conducted. We

were told it had been erected for His Excellency, the Governor, who honors the market with a quarterly official visit. From the upper story of this pavilion we looked out upon an animated scene. Below us was a 'sea of upturned faces' watching us with curious eyes, while about the booths the crowds still surged and pressed, unattracted from their business even by the advent of two such curious mortals as we were. How well they illustrated man's pursuit of the almighty dollar; all men are alike in their eagerness to catch it. To our left was the city wall, the roofs of official buildings just showing over it, and on the right the open country fertile and green. Before us was the view that held our eyes. Ten thousand people surging around those booths and not one with the knowledge of God. They knew of suffering, sorrow and sin, but nothing of Christ and pardon. The one thought that came to me was, "what a place to preach from! But even if I could have spoken, the American Legation had its hand on my mouth.

"On descending to the ground again with our guard in front and a delegation of one hundred embryonic citizens behind, we were conducted to a park from which we obtained a fine view of the city. The small boy is fully as ubiquitous in Korea as in America, but he is not nearly as rude. American boys are unpardonable in their treatment of foreigners. Korean boys are as curious, but I have seldom found them in the least rude.

"From our point of view we could see the larger part of the city; it appeared to be hexagonal in form and might have had seventy five thousand people inside and around the walls. On our way back we again passed through the market and stopped at some of the booths to price the articles. They evidently had not yet learned to fleece the foreigners, for the prices were reasonable. Everything was on exhibition from foreign drygoods to native devil fish.

"I felt a little odd as we passed through the crowd. Ten years ago they would have

made quick work of us and our guard. Now, soldiers, farmers, artisans, merchants, priests, all classes respectfully made way for us.

"The next day we called on our kind host, the Mayor. He was a splendid specimen of the Korean, and received us in a hospitable manner. During the conversation he inquired after our country and expressed a desire to visit it. He evidently belonged to the Progressive party, for he had three foreign chairs in the room for our accommodation. No conservative would have been guilty of such a possession.

"Our reception over, we returned to our quarters and concluded to start immediately. We rode out the South Gate of the city at just ten a. m., and began the last stretch towards Fusan, three hundred *li* south. The Mayor received us at eight thirty a. m. But then, Mayors arise earlier in Korea than in America. We rode seventy *li* (Wednesday, 28th) and stopped for the night at a large Magistracy called Chungdo. Along the road we found increasing evidences of the importance of this Province. The soil is very fertile and the crops as we saw them standing, were immense. It is one of the granaries of Korea. I should put the population of the Province at two million.

"Thursday, August 29th, we made one hundred *li*, a long, hard ride. Seven o'clock found us at a small cluster of houses and not an inn within ten *li* of us. Our men found the "Local Elder" and he offered to light us to the next village or quarter us with one of the neighbors who took in belated travellers in such emergencies. It was a miserable place, already full of cattle and people who had come in for the night. However, they very kindly made a place for us, where we managed to put up for the night. Taking out some of the cattle, they built a fire in the center of the yard and brought rice, etc., for us. In fact, I have always found the Koreans with a few exceptions, very kind and hospitable to foreigners. When the fire went out it was cold and dreary, but I was too tired and ex-

hausted to notice it. During the day I had an experience with medicine. At noon one of the grooms brought an injured hand to me to dress. Some of the villagers seeing it brought five more cases to me. One had a poisoned arm. I could not do anything for him, and said so, but they insisted on it so I rubbed on the most harmless thing I had, glycerine. I saw nine cases during the trip.

"Friday, August 30th, we had an intimation that we were approaching civilization once more. We met a Japanese merchant going north on horseback. This was the first foreign face we had seen since leaving Seoul.

"We were now one hundred *li* from Fusan, our way since leaving Taikou having been along the Naktong Kang, a noble waterway. We put up for the night at a small village on its banks called Nam Chun. We had difficulty in finding a place to stop, but were taken in at one place and our horses were quartered at another.

"On the way we met a coolie carrying a load of cloth north, and engaged him in conversation. He said he was paid twenty small cash for each ten *li*; he could go seventy *li* in one day, and make one hundred forty cash; in U. S. coin twelve cents; out of this, however, he had to pay road expenses, and run his chances of getting a load back.

"We reached Fusan Saturday, August 31st, just fifteen days from Seoul. We had covered three hundred fifty miles in the saddle, and though a little worn were amply satisfied with our work. We had seen the country between Seoul and the southern port. Here we had an opportunity to rest before starting homeward. Our horses were sent overland while we came back on the "Tsuruga Maru" reaching Chemulpo September 6th, and Seoul, September 7th.

"Thus ended my first itinerating trip in Korea. It was begun and carried on under difficulties. For one, I don't care to travel in the country unless I can preach. But prospecting tours are needed in the beginning of a work and somebody must do them. But the

trip was not barren of results. It gave me a good training in the language, and also an intelligent idea of the country and people; which things we certainly need when we have to trust so much to native helpers.

"Much more might be added; how our

horses laid down with us in the middle of streams; how we met strange looking objects along the way; and many other things, but the foregoing is a fair summary. We were absolutely unconscious of any hostile feeling anywhere along the way."

Station Brevities

Seoul

The cantata "Insect Life" by Chapeck was given as an outdoor play by the girls of Chungsin Academy. The participants were trained by a Korean teacher of dramatics, and the music was written by one of the teachers in the school. Proceeds went to the library fund. There are 130 students enrolled at Chungsin.

On October 20th was celebrated the 25th anniversary of the arrival of Rev. E. W. Koons in Korea, and the 15th year of his principalship of the Kyungsin Academy (John D. Wells Training School for Christian Workers). Post Chapel was crowded for the occasion and congratulatory speeches were made by representative Koreans and missionaries. Some beautiful gifts were presented to Mr. and Mrs. Koons.

The Christian schools carried off the championship in the All-Korea soccer meet which ended November 5th. Kyungsin Academy won the middle school championship for the first time, and Chosen Christian College headed the senior teams.

In the final distribution of the estate of the late Mr. Hall, whose fortune came largely from aluminum, \$200,000 was allotted to the endowment funds of the Chosen Christian College. This gift brings the total endowment funds of the College to more than \$400,000.

On November 3rd, the "hankap" of Mrs. A. A. Pieters was celebrated at the Women's Bible Training School when the members of the Northern Presbyterian Seoul Station and other friends were entertained at a banquet in her honor.

Notes and Personals

Northern Methodist Mission

Left on furlough

Miss Esther Hulbert, Pyengyang.
Mrs. Louise Morris, Wonju.
Miss Alice Appenzeller, Seoul.

Returned from furlough

Miss Jane Barlow, Haiju.

Southern Presbyterian Mission

Returned from furlough

Miss Ella Graham, Kwangju.

Northern Presbyterian Mission

Left on sick leave

Mrs. W. C. Erdman, Pyengyang.

Returned from furlough

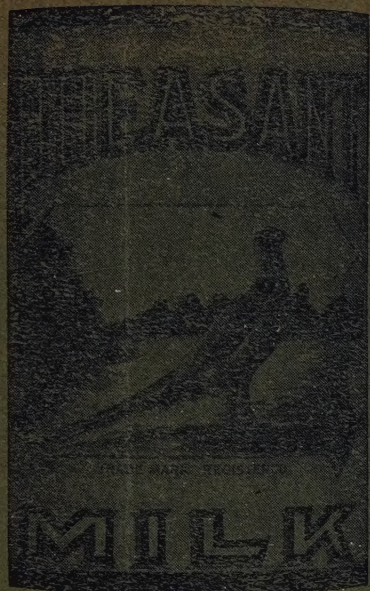
Miss Doriss, Pyengyang.

Christian Literature Society

Left on furlough

Mr. and Mrs. Gerald Bonwick.

The Rev. W. C. Erdman, D. D. has been lying critically ill during the latter part of December, the latest news being he has somewhat improved.



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 Keijo, Chosen (Korea).

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